

contamination and disgrace. So this class of persons, on account of their morals, of a most shameless life, fills a most vile function under the laws of order/' The bishop had laid down the proposition that evil things in human society, under the great orderly scheme of things which he was trying to expound, are overruled to produce good. He then sought illustrations to prove this.

The passage quoted is one of his illustrations. Everywhere else in his writings where he mentions harlots he expresses the greatest abomination of them. His general proposition is fallacious and extravagant, and he had to strain the cases which he alleged as Illustrations, but he was a church father, and five hundred years later no one dared criticise or dissent from anything which he had said. It went far beyond the incidental use of an illustration made by him, to cite the passage, with his authority, for a doctrine that cities might wisely establish lupanars in order to prevent sex vice, especially in the interest of virtuous women.<sup>1</sup>

Such houses were maintained without secrecy or shame. Queen Joanna of Naples made ordinances for a lupanar at Avignon, in 1347, when it was the papal

residence. Generally the house was rented to a "host" under stipulations as to the food, dress, and treatment of the inmates, and regulations as to order, gambling, etc.<sup>2</sup> The inmates, like the public executioners, were required to wear a distinctive dress. Frequenters did not need to practice secrecy. The houses were free to persons of rank, and were especially prepared by the city when it had to entertain great persons. Women who were natives of the city were not admitted. This is the only feature which is not entirely cynical and shameless.<sup>3</sup> In 1501 a rich citizen of Frankfurt am Main bequeathed to the city a sum of money with which to build a large house into which all the great number of harlots could be collected,<sup>4</sup> for the number increased greatly. They appeared at all great concourses of men, and were sent out to the Hansa stations.<sup>5</sup> In fact, the people of the time accepted certain social

<sup>1</sup> Scherr, *Deutsches Fraidenleben*, I, 275.

<sup>2</sup> Jaeger, *Ulms Leben im M. A.*, 544.

<sup>3</sup> Rudeck, *Oeffentl. Sittlichkeit*, 26-35.

<sup>4</sup> Westerhout, *Geslachtsleven onzer Voorotters* 198.

<sup>5</sup> Scherr, *Knlturgesch\**, 223.